

I.

THE
MISSIONARY LINK.

TENTH NUMBER,

FOR THE

Woman's Union Missionary

SOCIETY

OF AMERICA FOR HEATHEN LANDS.

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WOMAN'S UNION MISSIONARY SOCIETY



JANUARY, 1865.

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THE MISSIONARY LINK can be also procured of the Treasurer, at 236 Lafayette Avenue, Brooklyn.

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JANUARY, 1865.

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THE MISSIONARY LINK.

FOREIGN CORRESPONDENCE.

Burmah.

Extracts of Letters received from MISS MARSTON.

“ August 24th, 1864.

“ I CONTINUE to have worship for the people to attend, at the house every evening. Generally there are numbers present, notwithstanding the season is so rainy, and the roads are so muddy. My little Bessie is always present with her smiling face. All three of the Shan girls have twice asked to be baptized. I can but hope that they have passed from death unto life, but have thought it advisable that they should wait a little while, before they make a profession of their faith and connect themselves with the church. I have continued my school all through the rains, which have caused a diminution in numbers; but I hope to be able to rally again, when the weather will permit me to visit my scholars.

“ A few days ago, I went out to make some visits, thinking to take the advantage of a little interval between the showers. While I was out there came up such a heavy shower, that I entered a Burmese dwelling in order to escape a drenching. But I soon found that it was not a shelter, for the rain came down upon my head so profusely, that I was obliged to raise my umbrella for protection.

“ My little Mah-la, of whom I have written so many times, has been taken out of school. Her mother has been very sick and Mah-la being her only unmarried daughter, although so

young, is obliged to perform the domestic duties for the family. I trust I shall not lose her entirely, but I will watch over her as well as I can, for I earnestly desire that she may escape the snares of heathenism, by which she is peculiarly surrounded, her relatives being strict Buddhists. Her mother has been very friendly to me, and has been induced to attend the chapel services, although Buddhism still holds its sway over her heart.

"A few days ago, a little girl came upon the steps of the chapel and looked into my school. When I spoke to her, she ran from me in terror, but soon returned to the steps. Finding that I could not approach her, I sent one of the girls to take her by the hand and lead her to me. When I explained to her that I had hands, and a face like her own, she permitted me to give her a seat in school beside the other girls. At first she trembled like a timid bird, but now she is regularly numbered with my pupils, and tells me that she is not afraid of me. She seems to love to take hold of my dress and walk in the street by my side.

"I am anxious that one of the Shan girls who has desired baptism, should become a Bible-reader, which she seems to be willing to do. The work of training Bible-readers cannot be done in haste, but I trust that in due time we shall be permitted to see some who will be co-workers in this vineyard of the Lord."

India.

Extracts from MISS BRITTAN'S Journal.

HOPEFUL RESULT OF TEACHING.

"June 27th, 1864.—I was not able to go and see my Beautiful Star last week, and to-day when I visited her, found she had been very ill with brain fever, although so much better at present as to be able to sit up. My assistant, who speaks English, was not with me to-day, but I was surprised to find how well we could understand each other, I speaking Bengali,

while she made use of her English. I asked if, during^d her illness, she had been enabled to pray to God. 'Oh ycs!' she replied, 'and God is very kind and good.' When I told her that I intended to bring her a Bengali Testament, she said: 'Then I shall learn all about Jesus, how much He loves poor men, how much He loves me.' I write these little things about her, because, as yet, she appears to be the only case in which a spiritual blessing has followed our work. But is not this a glorious encouragement? I feel that if, in my Zenanas, I should never see another turn unto the Lord, this one will have fully repaid me for coming here; for I do hope and trust her name is written in the 'Lamb's book of Life.' Continually, I would urge, dear friends, that you should pray for Beautiful Star, that God would complete the good work I feel sure is begun in her soul. While I was at her house to-day, the Baboo came into the room, and invited me to attend the wedding to take place on Friday. This is the third of my little pupils whose wedding I shall have attended.

"This old Baboo always seems deeply grateful for the kindness and attention bestowed on his daughter-in-law.

"I asked him if she were ill another time, if I might come and see her. With Eastern politeness, making me many salaams, he said: 'I beg you to consider this house as your own, for I wish you to feel as one of the family.' This was a great stretch."

AN EVIDENCE OF INCREASED INTEREST.

"*June 29th.*—I told my Zenana ladies to-day, that as my native assistants were to have a holiday, I would not see them for two weeks, as we could not understand one another. They said if I would only come, they would keep from school some of the boys who could understand English, to act as interpreters. They are all anxious to learn, especially English, of which I am very glad, as the class of books they could then read would be of so much higher tone than those in Bengali. They constantly wish to hear stories, which I endeavor to make improving ones."

BIBLICAL ILLUSTRATIONS.

"*July 1st.*—I have just returned from the wedding at Jaun Bazaar, which only differed from those I have described in one particular. As the groom was a widower, twenty-one years old, the bride was obliged to be carried fourteen times, instead of seven, around the Zenana. How constantly I see Scripture illustrations here. When a wedding feast is given, all the acquaintances of the family, rich and poor, high and low, are invited. When they assemble, they first go into the court, and, unless on most intimate terms, remain there, until some member of the family directs where they are to go. The Brahmins, the honored guests, and most intimate friends of the family, are entertained in the rooms up stairs, the next in rank in the verandah, and the lowest grade of guests in the court. I have seen many compelled to give place to others esteemed more honorable, and heard the host say to others, 'You must go higher.'"

READING OF THE BIBLE.

"*July 4th.*—To-day, while talking to Beautiful Star, she told me that her husband had bought her a Bengali Bible, which they both read, praying to the God of the Bible every night and morning. 'Your husband!' I asked in astonishment. 'Yes, my husband,' she replied. 'My husband does not pray to Bengali gods, nor my father-in-law. They both pray to the living and true God of the Bible. My husband does not wish me to pray to the Bengali gods, for he first told me of the true God.' 'But,' I said, 'who keeps up all these Poojahs, praying so much to the gods in your house?' 'Oh!' she answered, 'that is my mother-in-law and my grandmother. My father-in-law often speaks to my mother-in-law about Christianity, but she will not listen.' I then spoke of several Christian duties, the keeping of the Sabbath, etc. 'Yes,' she said, 'Christian ladies can go to

church, but not Bengali ladies. On Sunday I do not work ; I go to my room and read the Bengali Bible and pray to God.'

THE PROCESSION OF JUGGERNAUT.

"*July 6th.*—To-day is the great Feast of Juggernaut, which, as it is a general holiday, decided me not to go to my Zenanas. The streets are greatly crowded with all sorts of people in holiday garb ; and everywhere images of the god are for sale. There were also in many places small cars, in imitation of the great Car of Juggernaut, being drawn along by a crowd of men, just as are our fire engines at home. These cars have a platform about ten feet square, from which rises a smaller one about six feet, surmounted by a dome. The back and sides are covered with red damask, and elaborated with tinsel and small flags. Inside of this is the god, varying in height from two feet to four inches, dressed in crimson silk and glittering with gold and jewels. Before him are laid an immense number of wreaths of flowers, which the priests bless and distribute to the crowd of natives. Just in front of the car, and almost touching the ground, are the figures of two horses, with their driver as large as life, made of clay.

"A motley throng surround the car, making horrible noises, for the greater the din the greater is the glory."

CITY TANKS.

"*July 13th.*—The tanks throughout the city are beginning to look very pretty, and are very refreshing to the atmosphere at this season. They are always placed in the centre of every square, and surrounded by grass and trees, all enclosed with an iron railing. In the evening these enclosures are filled with servants and children, which, when the water is high, forms a very pretty picture. On each of the tanks are forty or fifty steps, reaching down into the water, which are almost visible in the dry season, but totally disappear when the rains come on."

THE INCONVENIENCE OF CASTE.

“*July 16th.*—These Hindoo customs induced by caste are really absurd. Yesterday a poor woman, who, with her husband, had been cutting grass in the compound, was seized with violent colic. The Chokedah came to me, asking for medicine, which I prepared. The woman, however, although of the lowest caste, would not touch it, because I had handled the vessel which contained it. Even the Chokedah was angry at her refusal, saying, ‘Why even a Brahmin priest took it when he was ill.’ To-day the bearer (one of the lowest caste servants in the house) was called, but, refusing to answer, some one was sent to his apartment, where he was found eating. He immediately rose in a great rage, and came to me with bitter complaints, demanding money, not only to replace his food, but also his cooking utensils, which he had been obliged to throw away. As the messenger I had sent for him had stood on the same floor with them, they had been so vilely polluted he would lose caste, even to use them again. The only satisfaction I gave him was, that he knew at that time his duty was to be in the house, and he should have replied to his call. Beautiful Star has given conclusive proof of having cast aside Hindooism, by eating some candies which I took her.”

INTRODUCTION OF THE SUBJECT OF BAPTISM.

“*July 18th.*—To-day I spoke to Beautiful Star on the subject of baptism, which I desire her to mention to her husband. She says, ‘My husband believes, but if he becomes a Christian the Bengali people are so bad they will treat him badly.’ I could not say much, but I simply set before her that we must endure all for Christ’s sake, and that He had commanded us to ‘believe and be baptized.’ May the Good Shepherd gently lead her!

FIRST MENTION OF GOD.

"*July 19th.*—My Missolghi is getting on very well with his lessons. To-day, for the first time, he came to the name of God, which enabled me to speak to him on the subject. I was only able to say a word, but I am in hopes that by learning to read English, he will read for himself about God, even if I do not teach him a great deal."

CHINA BAZAAR.

"*July 23d.*—I went to-day to the China Bazaar, of which I wish it were possible to give you a good description. The crowd, in all sorts of costumes, the narrow streets, the jostling and confusion, with the innumerable beautiful articles forced upon your notice, make it a perfect Babel.

I saw some exquisite bracelets of Delhi work formed of small medallions with painted heads of Rajahs and their queens, the setting of which in beautifully wrought gold, surpassed any thing I have ever seen. In the Burrough Bazaar, the shops are raised on platforms, a little above the street, where the owner sits cross-legged, surrounded by his different wares."

FIRST EFFORT AT SINGING.

"*July 25th.*—I seem always to have something to say about Beautiful Star, but I take such a deep interest in her, that I want you all to know, love, and pray for her.

To-day she asked me to teach her to sing, that she might sing hymns of praise to God as Christians do. I told her, I was sorry not to be able to teach her, as I could not sing, which seemed so greatly to disappoint her, that I attempted 'I want to be an angel.' After I had sung one verse of it, and told her its meaning, she seemed so much pleased, and said, 'Now I will learn to praise God.'"

FORMING HABITS OF INDUSTRY.

"*July 27th.*—A lady in one of the Zenanas to-day, who is a

widow, and next to Beautiful Star, my most interesting pupil, showed me the work she had just completed—a beautiful bracket, with flowers worked in wool and filled in with beads. She was asking for more materials, which I promised to bring next week, when she said, ‘Oh! what shall I do, till you come again; for since you have taught me to work, I cannot be idle.’ Is not the acquirement of habits of industry thus one good result.

Her child and another young girl, having just returned from a wedding, were dressed, in fact, loaded with jewels. I said, in jest to the child, who is very bright, and learns readily: ‘Will you give me some of those bracelets—you have so many, and I have none.’ The mother answered quickly, ‘Yes, willingly, will she give you all, if you will only give her the knowledge that is in your head, gladly will she make the exchange.’ I told her I would assist the child as much as I could, but it must be her own application, which would avail any thing. Is not this appreciation and thirst for knowledge another good result? I want you all to pray that here they may know the truth.”

SAD ANTICIPATIONS OF A WIDOW.

“*August 2d.*—In one of my Zenanas, where as yet I have never ventured to speak, but a word or two on the subject of religion, they asked me to sing for them. I told them, I would if they would learn to sing with me, when they said: ‘Oh! no, we dare not, as our Baboo will not let us.’ On inquiry, I found the Hindoo women are positively forbidden to sing. I sang for them ‘I want to be an angel,’ and when they asked its meaning, explained it to them. One who is a widow, said mournfully: ‘Oh, we must return and live in this world again!’ Her prospects are very sad, for as she was not burned with her husband, she thinks she must return to this earth, under the form of some mean animal.

I spoke of the Christian’s hope of heaven, but she shook her head sadly, and said: ‘She wished it was so, but she

could not hope it.' I am so glad the subject has been introduced, and by themselves."

FORBIDDEN ARTICLES OF FOOD.

"*August 5th.*—In one of the Zenanas two of the ladies have been ill for some time. I found one just convalescing from a fever, but so feeble, that she needed something to eat. I directed her mother how to make some arrow-root, with port wine, but learned that she was not permitted to touch port wine, as it is against caste. Then I proposed a custard, but found she could not eat a chicken's egg, although that of a duck was allowable. It really must be difficult for them to remember what they may or may not eat. Oh! that they may soon learn, that it is not by meat or drink that we can serve God, but by righteousness and true holiness."

Calcutta.

Extract of a letter received from MRS. COLTON, wife of the Bishop of Calcutta, in reference to MRS. SANDERS, employed by the Society as a Bible-reader for the Medical College Hospital.

"CALCUTTA, June 6, 1864.

"I have much pleasure in being able to assure you of the real interest Mrs. Sanders takes in her work. She interests herself much in individual cases, and has obtained the quiet transmission of two or three hospital patients on their recovery to the alms house, where their condition is greatly improved from a life of beggary in the streets. You must never expect frequent conversions, for each soul won to Christ is a gain of rare occurrence, after long toil, compared with the numbers to whom the 'Bread of life' is fully offered. Mrs. Sanders gives away a great many tracts which may not wholly prove seed sown by the wayside. We in India view all these influences which are brought to bear upon the heathen, as means to one end, but when the good will come is known only to the counsels of God."

Extract from a private letter received from MRS. MURRAY, the lady who, with MRS. MULLENS, commenced the work of Zenana teaching in Calcutta in 1861.

“CALCUTTA, *May*, 1864.

“Miss Brittan is very anxious I should give you some account of that branch of Zenana work to which she has attached herself—what it has been doing, its mode of action, and what I want to make it do.

“I must first premise that all Zenana work must for the present, merely be secular. We, the workers, must be content to follow in a small degree the steps of John the Baptist, the forerunner of something higher. Everything around us here shows that leaven is working both in Hindoo and Mahometan male society. The stagnant apathy of ages has been disturbed, hence we would agitate the deeper stagnation that reigns in the Zenanas. But if we carry only Christian truth with us the doors are closed against us; if, however, we begin lower, we are earnestly invited, readily received, and gladly welcomed. We, the workers, have judged it expedient to work as we can, if we cannot work as we would.

“In the February of 1861, Mrs. Mullens and I began with only one house, and before six months had passed we had as many houses. The news of fine English ladies and their work, was carried as a piece of gossip from house to house by the female barber, and invitations flowed in upon us. On the death of Mrs. Mullens in November of the same year, her daughter and I divided the work; we have had access to twenty houses, fifteen of which we still visit. Upwards of two hundred females, chiefly married ladies, have learned to read and work. Many have learned to write and cypher, and now we are introducing geography and grammar.

“Now for the mode of operation. I have five Bengali and one English teacher. One Bengali teacher can teach two, three, or four houses, giving several hours, according to the size of the families, while the English teacher and myself

visit each family once or twice a week. I supply teachers, books, work, materials, etc., for the first six months, after that I expect them to pay a portion of the teacher's salary. At the end of the last year I found that the work and its consequent expense was becoming a giant, and that the latter was beyond the limits of an individual purse. As I was fearing I must give up the whole thing, Miss Brittan joined me; then came a promise of assistance from England, and now I feel as if we have taken a new lease for usefulness. This is how the work began, and what has been done.

Now for what I want it to be. My original scheme was to divide the work into districts, giving to each an English or East Indian superintendent, with a staff of native teachers under her. The number of houses and teachers in each district would depend upon the funds at our disposal.

"There are houses sufficient for three such districts, and during the last week two Mussulman families have made application for instruction. These are the first of the followers of Mahomet who have applied to us, as hitherto we had only Hindoos. There is a large district under the charge of a missionary friend, in which a girls' school is much desired, as the parents have told him they would gladly send their children for instruction.

What I want to do is to seize upon every opening that occurs for female education, to give it an impetus that will prevent its flagging, until each man shall look upon the education of his daughters as one of his duties. When that time comes such efforts as ours may cease, but not until then.

"I believe long before that day arrives, we shall be able to introduce the higher knowledge of Christ. To pave the way for such knowledge is no mean work, and so I ask your prayers for us that our faith flag not."

Africa.

Extract of a Letter received from MRS. LINDLEY, who has the supervision of a Native Bible-reader.

“ INANDA, August 30th, 1864.

“ Nancy’s health has suffered so greatly, that she is not able to devote much time to going about and reading among the people, but she spends considerable time in translating, and thus renders much service to the mission.

“ Should this work be in accordance with the wishes of your Society, I should be very glad to employ Nancy, as we are so much in need of reading matter for our people, and she is very able and efficient in this department. Our women who read with facility have young children, and feel unable to engage in any systematic labour, outside of their own daily domestic round of duty. I am now teaching a woman to read, who has manifested an unusual degree of patient perseverance. I am hoping that when she reads fluently, I may employ her some of the time as a reader to others. She is one of those received into our Church during the week of prayer last January, and pleases us much by her consistent Christian walk.

“ I feel sure you will be glad to hear that we are permitted to witness an unusual amount of religious interest among the children of our station.

“ We have taken into our family five little girls to train, besides two young women, one of whom is a refugee from the Zulu chief, whose spear is constantly wet with human gore. These children and young persons have during the past week, shown great sorrow for sin, and have been found weeping together in the greatest distress. Some three or four of them are now quite sure they love their Saviour, and are happy. This seriousness extends to other children and youth. Yesterday, in our Sunday-school and during service, there was a tearful interest apparent. Dear friends,

we beg your earnest prayers to God, that He will do great things for the poor perishing people around us, who care for none of these things that belong to salvation."

While reading Miss Whately's deeply interesting book called "Ragged Life in Egypt," we have been so often struck with its many wonderful incentives for encouragement in missionary labour, that we have ventured to offer to our readers, extracts from one chapter, called :

"An Evening on Board a Nile Boat."

"For some time we were amused by watching the boatmen, who beguiled the idle hours with music and dancing. At last, after several songs and danees, the whole party became tired, and began to light their pipes. After a little conversation, it was agreed to desire our Moslim servant, to ask if they would like the lady to read them a story. They all said it was good, and they would like to listen. So the Arabic Bible was brought out.

"It was a scene one would never forget, that first opening of God's book, in the presence of these ignorant, benighted followers of the false Prophet. Our friend read of the sheep lost in the wilderness, and the picce of silver lost in the house; those simple illustrations of God's wondrous dealings with man, which are understood and felt in every age and every land. Then she read the history of our Prodigal Son, and the interest of the hearers increased, and was shown by their frequent exclamations of 'Good!' 'Praise God!' 'That is wonderful!' 'Ha!' with an expressive tone impossible to write, though easy to conceive. When she closed the book, fearing to tire the listeners, there was a universal cry of 'Not yet! not yet!' She then read the Ten Commandments, pointing out the necessity for atonement, as shown by man's frequent breaking of God's laws.

"Our Syrian servant, an interested inquirer himself, came

forward with his little Gospel of St. John in his hand, and begged the lady would read his favorite fourth chapter, which she did, and talked about it for some time with the hearers.

“One old man was more impressed than the others, and when the book was closed at length, and they had withdrawn to roll themselves up in corners to sleep, he remained sitting in his place, and looking up with a touching, wistful expression, said: ‘What is a poor ignorant man like me to do? What will be required of me? I cannot read, and you will soon go. I hear no more of this; how am I to know what God would have me do?’ ‘You must pray,’ she replied; and earnestly exhorted him to ask daily for help and mercy in the name of Christ. Poor old Mahommed! His white beard and weather-beaten, time-worn face showed that his days on earth were rapidly shortening in number. Long he had lived and laboured in mental darkness, but he seemed to have the spirit of a little child, lowly, and ready to learn. May he not be received as a little child, and the single ray of light cast on his path, be made sufficient to guide his docile heart to the feet of Him, who has said, ‘He would save to the *uttermost* all that come to God by Him.’

“This evening’s attempt was like a single grain thrown into the vast waters of the great Nile; yet it was made in faith and with fervent prayer, and who can venture to say that it has failed, though its results may never be known on earth.”

HOME DEPARTMENT.

Report of the Board for 1864.

FOUR years have now passed since an acknowledged deficiency in mission work led to the organization of the Woman's Union Missionary Society. Perhaps no time could have been more opportune for its formation, when so many enlightened minds had awakened to the great importance of the elevation of heathen *women* if success is to crown missionary labor.

Although we have no great triumphs to record for our humble work, no one who has followed its course through the past year, can fail to recognize the dawning of a new era for many of that down-trodden portion of our sex whose existence has heretofore been one of drudgery or a blank. We have now in the employ of our Society two missionaries, laboring in Burmah and Calcutta, seven native Bible women, who represent us in the different stations of Burmah, India, China, and Africa, with an additional reader in Calcutta, whose services are devoted to the patients of the Medical College Hospital.

Miss Marston, our Missionary to Burmah, still continues, with success, her school for Shan and Burmese girls, which is gradually overcoming prejudice, and winning the hearts of many natives once opposed to the instruction of women. Three of her pupils having been married according to the Christian form, still retain their place in the school, making great progress in

the elemental branches of education, as well as the peculiarly feminine accomplishments of sewing in its varied forms. But Miss Marston's greatest encouragement has been the spiritual development of three of her pupils, who eagerly desire baptism and admission to the visible church of the redeemed. Particular mention is made by Miss Marston of a gathering similar to the "Mother's Meetings" of our city, which was attended by thirty-two women, all of whom declined partaking of the simple meal provided for them until a blessing had been asked. She was also deeply gratified at their request for a prayer-meeting before their departure, and touched to hear their united voices praising their Maker, of whose name, two years ago, scarce one had heard.

The Burmese Bible-reader, directed by Miss Marston, is mentioned by her in no ordinary terms of praise, as a most valuable assistant in giving daily instruction to many who have first heard from her lips of the precious truths which will make them "wise unto salvation."

Simultaneous with the formation of the Woman's Union Missionary Society, two noble-hearted English ladies, Mrs. Mullens and Mrs. Murray, instituted in Calcutta the great movement of Zenana-teaching (or instruction in the apartments for women), which has met with such unprecedented success. For this special work Miss Brittan was sent out by our Society in July, 1863, and soon after her arrival in Calcutta one year ago, was most cordially welcomed, and introduced to her interesting field of labor by one of the earnest Christians who had been so instrumental in organizing

this method of elevating the women of India. Miss Brittan is now enabled to visit and teach in eight or ten Zenanas twice a week, with the assistance of daily instruction from native teachers. In each of these houses the number of pupils is large, including not only the older female members, but often the children of both sexes. Already she seems to have won the hearts of all whom she instructs, as well as the esteem of the husbands and fathers with whom she is occasionally thrown in contact. This they have evinced by the eagerness with which they watch for Miss Brittan's visits, and by the invitations extended for weddings and social feasts, before prohibited to foreigners. One most interesting encouragement in her work is repeatedly mentioned by her, in the spiritual and intellectual advancement of a young Hindoo lady of great wealth and influence, who, although accomplished in reading Sanscrit, Bengali, and Hindostanee, is eagerly acquiring sufficient English to appreciate Paley's Theology. The heart of this young convert seems to have been deeply touched by the love of our dear Redeemer, to whom she offers her daily petitions, while since her mind has received understandingly the doctrine of the Trinity, she takes peculiar delight in dwelling on each member of the Godhead.

The instances of this attractive missionary labor are so minute and varied that no one who peruses the transcription of Miss Brittan's daily work, can doubt that it is singularly blessed by the influence of the Holy Spirit. Urgently does she present the importance and extent of this vast work, with the great pressure felt by all engaged in it because the "labourers are few." And when

added to these strenuous appeals we hear of the supplications made by those whose eagerness to be taught cannot be restrained, how strangely does it contrast with the apathy of Christians at home, whose sympathies and faith are not commensurate with the demands made on them.

To each of us the zealous and devoted Carey's inspiring words come with renewed pointedness at this time: "Remember three things—first, it is your duty to preach the gospel to every creature; second, that God has declared that His Word shall accomplish that for which it is sent; thirdly, that when He please He can easily remove the present formidable obstacles. Be not discouraged, but look to the great recompense of reward."

S. D. DOREMUS, *Corresponding Secretary.*

Annual Meeting.

THE fourth anniversary of the Woman's Union Missionary Society, was held in Brooklyn, January 16th, 1865. As it had been decided to have a public celebration the following week, the meeting was confined to the annual election of officers, and other important matters of business. Various objections having been made to the summer meeting, which occurred so late in June, that most of the members were out of the city; the Society changed the time of assembling, to the third Monday in the months of January, March, May and October.

The first public celebration of the "Woman's Union

Missionary Society," was held in Brooklyn, January 23d, 1865, in Dr. Storr's Church. With timid hearts we brought our young society before the public, fearing that it was not sufficiently well known, to warrant us in expecting a large audience. But we were rejoiced and encouraged that, notwithstanding the inclemency of the weather, the house was well filled and the meeting all that our most ardent expectation could have looked for.

The Rev. Dr. Eells of Brooklyn presided; opening the meeting with prayer and reading the Scripture. After the Treasurer's and Secretaries' reports had been read, Dr. Jonas King, for many years a Missionary in Greece, was introduced. He alluded to the deep emotions with which he addressed our Society, when he remembered that our President was one of a band of nine ladies, at whose invitation he entered on his labors in Greece, thirty-six years ago. He then brought forward several instances of Bible History, demonstrating the faith and love of the women of those days in the Master's work; the widow's cruise of oil; Mary anointing the Saviour's feet; the women at the sepulchre; the faithful co-laborers of the Apostles; and then he spoke of the work which the women of America are destined to do, as far exceeding that which has been done in any age.

Dr. King was followed by Dr. Scudder, twenty-seven years of whose life have been spent in India. He spoke of the fearful degradation and superstition of the Hindoo women, and read from their code of moral and religious laws, (a book written eight hundred years before Christ,) some extracts showing how intense was the contempt in which they were held. One law pronounces them

foul as falsehood ; another, that she must never be independent and her pleasure never be consulted ; another, that man must be revered by his wife, and that in proportion as she shows her reverence for him, shall be her bliss or her woe hereafter.

He then mentioned the great seclusion in which all heathen women were kept, which rendered them inaccessible to the general missionary, excepting through the Dispensary in cases of physical suffering, or through schools. But even those means of influence were closed to thousands of the women of India,—whose social position rendered these avenues useless to them. For this class our society was admirably adapted to open this special department of missionary labor, which calling into action the refining influence and feminine tact of cultivated women would win the hearts of these degraded beings as no other agency could.

And then he spoke of the immense population of India 180,000,000, and asking what were our paltry \$4,000 devoted to the wives and mothers of that great number of perishing souls, called upon us to be more earnest, more devoted, more zealous in our labors for our heathen sisters.

Dr. Scudder was followed by Dr. Willett, who set before us in glowing colors the luxury of doing good, and the blessed privilege of being in partnership with Him who died to win these souls from death. Our dear country, our beloved America, he said was well symbolized by the soaring eagle, whose spreading wings were to o'ershadow all lands, bearing to them the gospel message—of love and mercy.

A collection was here taken up, and the meeting dis

missed. Truly our trembling hearts need have had no fear, for the smiling faces and glances of warm sympathy showed that God had been with us, awaking in the hearts of others a new interest in the work. "Let us not be weary in well doing."

S. B. M.

Lord, what wilt Thou have me to do?

This question is suggested in connection with the work of our Society for the coming year.

Hints are coming to us from various missionary fields, through the private letters of those engaged in them, in the form of inquiries as to whether our Society could aid them by sustaining or commencing a girl's school, by supporting a Bible-reader, or by sending them a teacher; but a very small portion of this full harvest can be reaped unless help is obtained.

None who have read the very interesting reports which have come to us from our missionary in Calcutta, can fail to be impressed with the greatness and importance of this branch of missionary effort which has opened to us there. God is thus encouraging us to go forward in the work of sending the "Bread of Life" to our less favoured sisters who are crying to us for it.

Gladly would we respond to every call from our beloved missionary friends, when they assure us there is an opportunity for us to labor in promoting the objects for which this Society was formed. But this cannot be done except by a large increase of our means.

Will not those who prize the precious privileges of Christian homes, do more to send the light to those who are sitting in darkness?

Are there not some who would gladly support a native Bible-reader to visit these heathen homes and tell them of a

Saviour? God has set His seal upon this work in a remarkable manner, both at home and abroad."

Will not those who are praying, "Thy kingdom come," become co-labourers with us by giving us their prayers and contributions at this time when so many doors are opening for earnest labor?

E. W. W.

It is with great pleasure we announce to all our interested friends, that Miss Welling, one of our most earnest and efficient collectors, has become more actively engaged in missionary work. Several months ago she left us for her foreign field of labor, in company with her husband, Rev. W. H. Giles, who was sent by the American Board to Cesarea, Turkey. As this is the first member of our Society whose "*works*" have been as pre-eminent as her "*faith*" in the missionary cause; we feel deepest sympathy in her projected labors, and would in hearty encouragement bid her "God speed."

It may perhaps be some encouragement to those interested in our mission work, to notice the progress made by the "English Society for Promoting Female Education in the East." They have now under their employ, *twenty-two* "European agents," *twenty-six* native teachers for Vernacular day-schools, and *eight* native assistants, while *eighty* other schools have been assessed during the past year, and *one hundred and sixty-five* children have been supported by specific contributions.

CHILDREN'S DEPARTMENT.



How the First Christian Day-school was commenced in a Heathen City.

AFTER a missionary had been living about two years in a certain city on the other side of the world, he finished a translation of St. Mark's Gospel; and one evening he went out, somewhat depressed in spirit, with his newly-finished manuscript under his arm. He was going to visit a poor, old sick woman, who lived just outside the great south gate of the city. There were six gates through the city wall; and there was a sort of canal or moat, that went round outside the city, and the wall, and the gates, and all; so that you must pass over a small bridge before you could enter a gate.

Well, along this moat the missionary walked with his little book under his arm, as I have said, and feeling rather heavy-hearted, because of the multitudes of heathen people all around him, and so few to teach them. However, he went on, "bearing precious seed," though almost "weeping," as it says in the Psalms; he paid his visit to the old sick woman, who lived far in beyond a square court, such as are always found in that country, where they build their houses open in the middle, and closed up all round outside. When the visit was ended, and as he was passing out through the court again, several children followed him, and one of them asked the Missionary what book that was he had with him. "It is the Book of Glad Tidings," he answered. One of the boys then spoke up, and said: "Elder-born" (that's the way they address their teachers and elders)—"Elder-born," said he,

“preach book—good, eh?” meaning to ask if he would not read and explain it to them.

You may be sure the missionary was glad enough to hear such a request. He looked about, and saw there was a grave-mound in the middle of the court; so he went and stood there, while all the children gathered about him. Very soon one of the little hearers ran into a house close by, and brought out a little bench for the missionary to sit on; and there he sat, and preached a little sermon about the dear Saviour, who said: “Suffer the little children to come unto me.”

When the missionary had done, he asked: “Whether there was any day-school in that neighbourhood?” “No.” “Was there a school-room that could be hired?” “Yes; just next door.” “Would they come to be taught Christian books, if he provided a Christian teacher?” “Yes; willingly.” “Very well; he would see about it.” And so he did. He asked a young English merchant if he would not like to pay the rent of that school-room for a twelve-month; and the answer came in the form of a roll of dollars containing the required sum. He asked a man who had come to him as a candidate for baptism, if he would engage to be teacher; and the man readily agreed. He then asked the Bishop of the mission if he would pay the small salary the teacher required, only about six dollars a month; and this, also, was agreed to. So that in a very short time, the day-school at the Great South Gate was an established institution; and became the first of a great number of similar schools that sprung up all over the city, in different places.

And all this seemed to spring from a question that a little child asked, about a little book the missionary was carrying under his arm! But this is the way in which God often causes great results to follow from small beginnings. A sensible question, a simple answer, a civil request, often lead to valuable consequences when one’s mind is full of an earnest desire that—“all may learn and glorify God’s name.”

E. W. S.

The Little Worshipers.

ONE bright Sabbath morning in India, as a missionary was passing through a little town on his way to church, his eye was struck by a beautiful temple, surrounded by green trees and blooming flowers. As he stopped a moment to admire all this beauty, he saw beyond a flight of steps just such a hideous looking idol as almost all little Sunday scholars have seen pictures of. There was the tongue hanging so far out of its mouth as to reach a necklace of skulls, and car-rings of snakes; and there was one hand grasping the long hair of some poor head, while a man was being crushed under its foot.

As the missionary was thinking how strange it was that these poor heathen should not worship some more beautiful figure, and still more strange, that this monster should represent a woman, he saw a great crowd gathering around the temple.

Some in the crowd were bringing fruit, and some, lovely white flowers; others very rich gifts, all of which they laid at the feet of this ugly, mis-shapen goddess. Soon a very little Hindoo boy, elegantly dressed, was brought up by his parents, whom the missionary knew must be very rich, so many were the servants attending them and so costly were their gifts. The old Brahmin priests met the little boy, and as they stood beside him, taught him what prayers to offer and how often he must bow down while saying them.

As the missionary soon saw that this was the first time this heathen boy had ever prayed in this beautiful temple, his heart ached as he thought how he would grow up to love this useless idol, and ask every day for blessings which it could never give him. And oh! how unhappy he felt as he turned away from that sad sight and thought that the boy would never know of that dear Jesus who died for him, and perhaps never reach that "Beautiful Land" which we all love to think about, even when we are young and happy.

This missionary used to try and teach all the little heathen children around him, about our good God who made every thing so bright and lovely for us, and who never delights when his enemies are slain, as the goddess Kali is supposed to do. The next time he passed this beautiful temple, he was walking with one of his scholars, whom he loved very much. The boy was a Brahmin, which means a person of such holy rank that when he grew up, he would be able to be a priest and take care of the idols and the temple.

But this boy had been learning about Jesus for many months, and the more he knew of His love, the more he thought he would rather be one of His humble followers than a great priest of Kali. And so he whispered to the missionary as he saw others bowing to the idol when they passed the temple: "I cannot worship there, for I know that idol cannot see or hear, although it has eyes and ears; it is only made of mud! I pray to *the true God*, who, I am sure, is on *high*." Oh! how light the good missionary's heart was when he heard these words, and how happy he felt as he thought that one soul had learned from him the Way of Life.

Many of our little friends scarcely think of the poor idolaters who have never known what was true prayer. But I trust every night, as they repeat the sweet words, "Our Father," and "Now I lay me," which they have heard from their loving mothers' lips, they will pray that all "the little worshippers" in heathen lands may learn to say and love them too.

S. D. D.

What becomes of our Pennies.

A SABBATH-SCHOOL superintendent in Brooklyn, once wanted to build a beautiful chapel for the use of his school. It would cost a great many dollars, and he needed the help of every scholar in raising money enough to pay for this new Sabbath-school house.

He sat down by his study table, and calculated how

many bricks would be needed for the walls of the building, and he found out that the cost of a *single brick* would be just two cents. The next Sabbath, he told the school that a donation of two cents would buy a brick, and every child who paid for a certain number of bricks should receive a certificate. Almost every child gave the cost of a brick, and some classes even paid for a cart load of bricks. Thus each boy and girl saw the very use to which their pennies were applied, and could look up at the walls which rose rapidly, and say, "I paid for just so many bricks with my own money."

Now, dear children of our little Mission Bands, this is just what you are doing when you become members of our society and receive your pretty certificates. You are giving your little precious offerings in such a way that you can tell where they go, and what becomes of them. You can say as you read Miss Brittan's very interesting letters to the children, (and I hope you do read them all,) "I am helping Miss Brittan as she goes in her little covered chair, privately into the house of some rich man in Calcutta, who is 'willing his wife and daughter should be taught to read, if his heathen neighbours, or his priest need not know of it; or "I am helping Miss Marston in Burmah, as she tells 'little Bessie' of her Father in Heaven."

Dear children, if you wish to receive a letter directly from a teacher or Bible-reader among the heathen, you can do so, by writing a little note, asking them to please tell you what good use they are making of the money you send.

Sometimes a few little girls by uniting together, can send fifty dollars to our society and have a Bible-reader of their own, with whom they may correspond.

We are glad at the beginning of the new year 1855, to be able to tell our young friends that several *new* Mission Bands have been formed. The circle is growing larger—we trust it will yet reach around the globe. Please, dear

Mission Bands, write a little letter to our MISSIONARY LINK, telling all about yourselves, whether you live in the city or in the country—how much money you are trying to raise—and how you like to work for the dear Saviour. We think there is no good cause so dear to youthful hearts as missionary work, and through the means of the Woman's Missionary Society, there seems to be a way opened by which mothers and children may work together, and directly, for the salvation of the heathens, while by means of letters they can almost see where their pennies go. We need all the help our young friends can give us for the coming year—and shall wait and watch for good news from them.

May this year be to all the dear children, a very Happy
New Year. H.

Names for Mission Bands.

WE like the plan of each Band having its own name. One Mission Band in New York city calls itself "*The Fragment Gatherers*," and another "*The First Fruits of a Coming Harvest*." Such names are not only pretty, but very appropriate and expressive. Let each Band select a name, and we will gladly give it a place in our list of friends.

CALCUTTA is so called from the Goddess *Kali*, who is supposed to have landed at this place—Ghout being the Hindusthani word for landing place. Kali's Ghout had readily been changed by the English to its present name Calcutta.

AMOUNTS RECEIVED SINCE THE ANNUAL REPORT.

Mrs. T. C. Doremus.....	\$25 00
“ Jacob LeRoy.....	25 00
“ Albyn Marié.....	20 00
“ R. R. Graves.....	20 00
“ C. Turnbull.....	20 00
“ S. B. Chittenden.....	20 00
“ T. Beckwith.....	13 00
“ Jacob Van Arsdalc.....	3 00
“ J. C. Yates, (deceased).....	20 00
Miss Westerloo.....	8 00
“ Mills.....	20 00
“ M. B. Dominick.....	20 00
“ E. S. Voorhees.....	20 00
“ Hamilton.....	6 00

Amounts subscribed and collected at a public meeting held at
Dr. Storr's Church, Monday evening, January 23, 1865.

Cash.....	\$175 93
Miss Henrietta B. Haines.....	\$25 00
Mrs. E. Buckley.....	25 00
Mr. Coe Adams.....	25 00
“ H. G. Calef.....	20 00
Mrs. Wm. Huckel.....	20 00
“ R. W. Ropes.....	20 00
Mr. A. C. Brownell.....	5 00
“ Charles Blake.....	5 00
“ A. T. Wells.....	5 00
“ T. D. Vail.....	3 00
Mrs. Ives.....	2 00

Ladies who volunteered to become Collectors.

- Mrs. H. M. Scudder, Jersey city.
- “ Thomas Douglass, Brooklyn.
- “ A. C. Brownell, do
- “ E. E. Ingham Staunton, Le Roy, Genessee Co., N. Y
- “ M. J. Dexter, Pavilion, Genessee Co., N. Y.

DR. *R. L. Wyckoff, Treas., in account with Woman's Union*

1864					
January, Balance on hand as per last Annual report		\$1,296	40		
CITY OF NEW YORK.					
<i>Patrons.</i>					
Mrs. Winthrop S. Gilman,	50	00			
Mr. Amos Morss,	50	00			
“ Winthrop B. Smith.	50	00			
<i>Subscribers, Collectors or Donors.</i>					
Mrs. T. C. Doremus, Coll.	91	00			
“ Wm. A. Hallock, “	61	00			
“ S. Burkhalter, “	40	00			
“ C. Turnbull, “	20	00			
“ S. Cutter, “	25	00			
“ C. H. Stewart, “	30	00			
“ Wm. Ransom, “	22	00			
“ J. Williamson, “	50	00			
“ J. M. Bradstreet, “	41	00			
“ Wm. Spencer “	40	00			
“ J. E. Johnson, “	26	00			
“ Jacob Leroy, Subs.	20	00			
“ Albyn Marie, “	20	00			
Miss S. D. Doremus, “	20	00			
“ S. B. Mathews, Colls.	20	00			
“ J. Mills, “	39	00			
“ M. A. Hamilton, “	26	25			
“ C. L. Westerloo, “	16	00			
“ Welling, “	13	50			
Mrs. George Ireland, Don.	20	00			
“ D. Van Nostrand, “	25	00			
“ C. A. Hecksher, “	10	00			
“ E. J. Wade, “	10	00			
“ George Colgate, “	10	00			
“ J. C. Green, “	10	00			
“ Nesbitt, “	5	00			
An English friend, “	10	00			
Fragment Gatherers, Mission Band, per Mrs. Edwin Smith,	20	00			
First Fruits of a coming harvest, per Mrs. J. Williamson,	30	00			
Amount collected,	914	75			
CITY OF BROOKLYN.					
Central Baptist Mission Sunday School, to constitute Mrs. Joseph Greaves, Mrs. E. Storm, Mrs. W. H. Wyckoff, Mrs. J. Roberts, and Mrs. Ray. Coll's. per Joseph Greaves, Supt.,	\$100	00			
Atlantic Avenue Mission Sunday School,	20	00			
Estate of F. B. Cole, deceased, per Theodore Hinsdale, Esq., Executor,	50	00			
Mrs. S. B. Chittenden, Sub.	40	00			
“ J. T. Howard, “	25	00			
“ S. C. Elmendorf, Coll.	27	00			
“ D. J. Lyons, “	71	00			
“ J. N. Judson, “	40	00			
“ Eli Merrill, “	40	00			
“ R. Kendall, “	54	00			
“ A. Smitheis, “	20	00			
“ J. B. Hutchinson, “	20	00			
“ R. R. Graves, “	20	00			
“ J. W. Sarles, “	20	00			
“ R. L. Wyckoff, “	20	00			
“ C. L. Mitchell, “	23	00			
“ C. C. Dike, “	20	00			
“ E. C. Wilcox, “	24	00			
“ J. P. Robinson, “	25	00			
“ A. Woodruff, “	20	00			
Miss M. Messenger, “	36	00			
“ M. B. Dominick, “	20	00			
“ E. B. Ingalls, “	20	00			
“ M. Brittan, “	15	00			
Mrs. Ralph Hunt, Donor.	5	00			
St. Peter's Sunday School per Rev. Dr. Paddock,	80	00			
Children's Mission Band, per Mrs. S. E. Warner,	20	00			
Amount collected,	875	00			
CITY OF ALBANY.					
North Reformed Dutch Church, Sunday School, per Mrs. Rev. Dr. Clark,	40	00			

Missionary Society of America, for Heathen Lands. Cr.

CITY OF TROY.		By cash sent Miss Campbell, India, support Native Bible Reader,	\$85 00
Mrs. Emma Willard, Don.	\$10 00		
CITY OF SYRACUSE.		By cash sent Mrs. Gracie, India, support Native Bible Reader,	85 00
Mission Band, per Mrs. Robert Townsend,	20 00		
Ladies of R. D. Church,	20 00		
Amount collected in other cities in State N. Y.	90 00	By cash sent Mrs. Lindley, South Africa, support Native Bible Reader,	100 00
NEW JERSEY.		By cash sent Mrs. Bennett, Rangoon, Burmah, support Native Bible Reader,	120 00
Mrs. W. H. Woodruff, City of Newark, Coll.	20 00		
Miss E. S. Voorhees, City of N. Brnnswick, "	20 00		
Amount collected,	40 00	By cash sent Mrs. Bishop Boone, China,	150 00
CONNECTICUT.		By cash sent Miss Adriance, China,	52 00
Miss Lyman, City of New Haven.	20 00		
MASSACHUSETTS.		By cash sent Miss Marston, Tounghoo,	1,360 00
Boston Branch Society, Ladies of Roxbnry for Miss Marston,	200 00		
	12 00		
Amount collected,	212 00	By cash sent Miss Brittan, Calcutta .	2,092 00
PENNSYLVANIA.		By cash paid E. O. Jenkins, printing	334 25
Philadelphia Branch Society.	680 00		
DISTRICT OF COLUMBIA.		By cash paid W. S. Dow, printing,	3 75
Miss Nannie Pront, Washington, Coll.	20 00		
Amonnt sent to Miss Adriance returned	252 00	By cash paid Secretaries for contingent expense,	68 00
Insurance on box burnt Ship N. Atlantic,	50 00		
Sale of Links,	9 00	By cash paid foreign postage and expenses,	1 60
	311 00		
1865.	\$4,459 15	Balance on hand,	7 55
January, To Balance on hand,	7 55		\$4,459 15

BROOKLYN, Jan. 10th, 1865.

Examined and found correct,

S. B. CHITTENDEN, Auditor.

LIST OF CONTRIBUTORS.

<i>Contributors of Mrs. D. W. Geer,</i>		Mrs. Z. S. Ely,	\$3 00
<i>Collector.</i>		“ E. M. Kingsley,	2 00
Mrs. George Stephenson,		“ J. L. Mason,	1 00
“ Theo. Hinsdale,		Miss M. E. Halsted,	5 00
“ David Stone,		“ L. Halsted,	5 00
“ James Beebe,		Mrs. Doane,	1 00
“ J. T. Moore,		“ M. T. Lyon,	1 00
“ Joseph Hegeman,		“ E. C. Benedict,	2 00
“ Peter Duryee,		“ Morris,	1 50
“ Schoonmaker,		“ T. Ketcham,	2 00
“ Orr,		“ Geo. Carpenter,	1 00
“ Perrine,		“ L. H. Bartholomew,	1 00
“ Minturn,		“ J. E. Johnson,	10 00
“ Cole.		“ Wm. Adams,	2 00
Miss Abeel.		“ R. Park,	2 00
<i>Con. of Mrs. A. Smithers, Coll.</i>		“ J. H. Dunham,	1 00
Mrs. Geo. S. Coe,	\$5 00	“ W. A. Hallock,	5 00
“ Stone,	1 00	“ W. H. Hallock,	1 00
Miss Stone,	1 00	Miss Phebe T. Magie,	1 00
“ Delia Stone,	1 00	Mrs. N. Freeman,	2 00
“ Helen Stone,	1 00	“ Wickham,	1 50
Mrs. J. Smithers,	1 00	“ Quincey,	3 00
<i>Contributors of Mrs. E. C. Wilcox</i>		“ Geo. Ireland,	20 00
Mrs. Wm. E. Dodge,	\$10 00	“ W. S. Gilman,	50 00
“ H. Van Wagnenen,	1 00	Miss Sarah B. Hills,	5 00
Miss Van Wagnenen,	1 00	Infant class, Madison Sq.	
Mrs. Sutton,	1 00	Miss'y Chapel (through	
“ N.,	10 00	Miss Hills,) style="text-align: right;">5 00	
<i>Con. of Mrs. T. Beckwith, Coll.</i>		Mrs. Seabury Brewster,	5 00
Mrs. George Ireland,	\$5 00	<i>Con. of Miss Hamilton, Coll.</i>	
Miss Connor,	3 00	Mr. G. I. Hamilton,	\$1 00
Mrs. T. Beckwith,	5 00	“ J. H. Hamilton,	1 00
<i>Contributors of Mrs. W. A. Hallock and Mrs. J. E. Johnson, Coll.</i>		“ H. Maxwell,	1 00
Mrs. W. W. Blakeman,	\$1 00	“ J. McPherson,	1 00
Miss E. Blakeman,	1 00	Mrs. J. M. Hamilton,	1 00
Mrs. W. W. Chester,	2 00	“ W. Ryer,	1 00
		“ George Allen,	1 00
		“ Baird,	1 00
		“ John Mills,	1 00

Mrs. Thomas Mills,	\$1 00	<i>Con. of Mrs. C. L. Mitchell, Coll.</i>	
“ George Fildding,	50	Miss Thurston,	\$3 00
“ James Fuller,	2 00	“ E. Thurston,	3 00
“ Samuel Secor,	1 00	Mrs. J. Butler Wright,	10 00
“ Mary Curry,	1 00	“ C. L. Mitchell,	5 00
Miss Judith Stevens,	1 75	“ A. Hallett,	2 00
“ M. A. Hamilton,	1 00	<i>Mrs. T. C. Doremus, Collector.</i>	
“ E. J. Hamilton,	1 00	Mr. W. B. Smith,	\$50 00
Misses Murphy, McCurdy,		Mrs. D. S. Miller,	20 00
and Worden, donations,	5 00	“ D. Van Nostrand,	2 00
Mr. F. Cormer,	1 00	“ E. J. Wade,	10 00
“ S. McPherson,	2 00	“ George Colgate,	10 00
Mrs. G. Forrester,	1 00	“ Charles A. Hecksher,	10 00
Miss M. Scott,	2 00	“ T. C. Doremus,	25 00
“ Kissam,	2 00		

CONSTITUTION AND BY-LAWS.

After mature deliberation, the Special Committee appointed January 8th, 1862, to propose amendments to the Constitution and By-Laws, submitted the following to the Board, by whom they were approved, and unanimously adopted :

PREAMBLE.

IN view of the deplorable condition of heathen women, especially those of Tounghoo, and the inmates of the Zenanas of Calcutta, a Woman's Society has been organized, with the following Constitution, under which women of all evangelical denominations may work together efficiently, by distinct voluntary effort, for the salvation of their perishing sisters :

CONSTITUTION.

Art. 1st.—This Society shall be called the Woman's Union Missionary Society of America for Heathen Lands.

Art. 2d.—The object of this Society shall be the evangelization of heathen women in foreign lands. For this purpose, the Society shall send out and support single ladies from America, (always giving the preference to the widows and daughters of missionaries,) as Teachers and Bible-Readers, *to train, and superintend native women to labor for this object.*

Art. 3d.—This Society shall be composed of women, and the condition of membership shall be the annual contribution to its funds of not less than one dollar

Art. 4th.—Any gentleman, lady, Sunday-school, or evangelical association, by the payment of *fifty dollars*, may become a Patron of this Society, and have the privilege of designating a native Bible-Reader for one year, and of receiving special reports of her labors and success.

Art. 5th.—This Society shall have at least One Hundred Collectors, or Subscribers, each of whom shall be responsible for the annual payment of twenty dollars, for five years, or until a permanent income of two thousand dollars is otherwise secured, and the Board shall take especial care to keep the number complete.

Art. 6th.—The officers of this Society shall be a President, a Vice President, a Corresponding Secretary, a Recording Secretary, a Treasurer, an Assistant Treasurer, and an Auditor; and these, (with the exception of the Treasurer and Auditor, who shall be gentlemen,) in connection with four Managers from each denomination represented in the Society, shall constitute a Board, a majority of whom shall be a quorum for the transaction of business at any regular meeting; and this Board shall always be chosen from those who are, or shall become, Twenty-dollar Collectors, or Subscribers, resident in, or near, New York City.

Art. 7th.—The Managers shall be divided into four classes, one of each denomination to a class. The first class shall hold office for one year, the second for two years, the third for three years, and the fourth for four years; and at each Anniversary a class for four years shall be elected, to fill the place

of the class whose term of office expires at that period.

Art. 8th.—Stated meetings of the Society shall be held on the third Monday of January, March, May, and October. The January meeting shall be observed as the Anniversary, at which the Annual Report shall be read, the officers and one class of the Managers shall be elected, and vacancies in the other classes shall be filled. The Board shall have power to fill any vacancies at other times.

Art. 9th.—Stated meetings of the Board shall precede each stated meeting of the Society on the same day; and at the close of the Anniversary exercises, the Board shall organize and appoint the Standing Committees for the ensuing year.

Art. 10th.—The President, at the written request of five members of the Board, may call a special meeting of the Board, and at the request of the Board, may call a special meeting of the Society.

Art. 11th.—Four Honorary Directors, three of them wives of clergymen, shall be appointed by the Board, from each denomination represented in the Society. The Board shall also have power to confer this honor upon any officer of an Auxiliary, and upon any lady corresponding with this Society, who is eminently distinguished for her efforts on behalf of heathen women. Honorary Directors shall have the privilege of participating in the deliberations of the Board and Society, without the right of voting. All delegates officially appointed by Auxiliaries to attend any meeting of the Board or Society, shall be regarded, for that occasion, as Honorary Directors.

Art. 12th.—All measures involving the expenditure of money, shall require the previous recommendation of a committee and the approval of the Board.

Art. 13th.—In the appointment of Teachers, Bible Readers and Native Assistants, the Board shall have regard to the equal claims of all denominations represented in the Society, so far as the qualifications of candidates, and the condition of the Treasury will permit; but no lady shall be sent out except to a mission of her own denomination, where she will receive suitable counsel and protection.

Art. 14th.—No change shall be made in this Constitution except at an Anniversary meeting, and then only upon the recommendation of the Board, and upon the vote of two-thirds of the members present.



BY-LAWS.

1. Every meeting of the Board, or Society, shall be opened by prayer, and the reading of Scripture.

2. The minutes of each meeting shall be read at the following one, and when confirmed, signed by the President.

3. In case of an equality of votes, the President shall be entitled to a casting vote.

4. All orders made for payment on account of the Society shall be signed by the President, and one of the Committee on Finance, and countersigned by the Secretary.

5. The year of the Society's operations shall begin the 1st of January, and terminate the 31st of

December, when the accounts shall be made up, and the Annual Report, with the names of all Contributors communicated, shall be printed.

6. The Board shall appoint, annually, the following standing Committees, viz.: on Finance, on Publication, on Nomination, and on Public Meetings. On all these Committees each denomination shall be represented.

The Assistant Treasurer shall be ex-officio, a member of the Committee on Finance; the Corresponding Secretary, of the Committee on Publication; the Recording Secretary, of the Committee on Nomination; and the President, of the Committee on Public Meetings.

The Finance Committee shall examine and report upon all bills before they are presented to the Board; shall have a general supervision of the finances; and shall devise and recommend measures for increasing the receipts.

The Committee on Publication shall have charge of the printing; and no document shall be published until examined and approved by them.

The Committee on Nomination shall recommend suitable persons to fill all vacancies in the Board.

The Committee on Public Meetings shall make arrangements for all public occasions, and provide speakers.

7. A twenty-dollar collector or subscriber can be relieved from the obligation to fulfil her pledge for five successive years, only by providing a substitute satisfactory to the Board.

8. The postage of all letters addressed to the Secretary and Treasurer, on the business of the So-

ciety, shall be defrayed, also the stationery and incidental expenses of the Secretary, Treasurer, and ladies going to a foreign land.

9. The Board shall take care that the support of all those they send abroad shall be properly guaranteed, their salary commencing from the period of their arrival at their post of labor.

10. The Board shall make proper arrangements for the comfort and *protection* of their foreign teachers during the voyage, and on their first arrival in a foreign land. Unless special circumstances render it unnecessary, a sum shall be placed at their disposal, to be drawn in case of sickness or other emergency. Should a return to America be necessary from the failure of health, and by medical advice, the Society shall be responsible for the necessary expense.

11. Each lady going out as teacher, or Bible-reader, shall be required to sign an engagement in the presence of two witnesses, binding herself in case of *voluntarily relinquishing* her situation, or in case of her marriage within five years, to repay to the Board the sum expended by them for her passage and outfit, and one-half of her support for two years while learning the language. She shall also give the Board six months' notice of any intended change, or forfeit her support for that time.

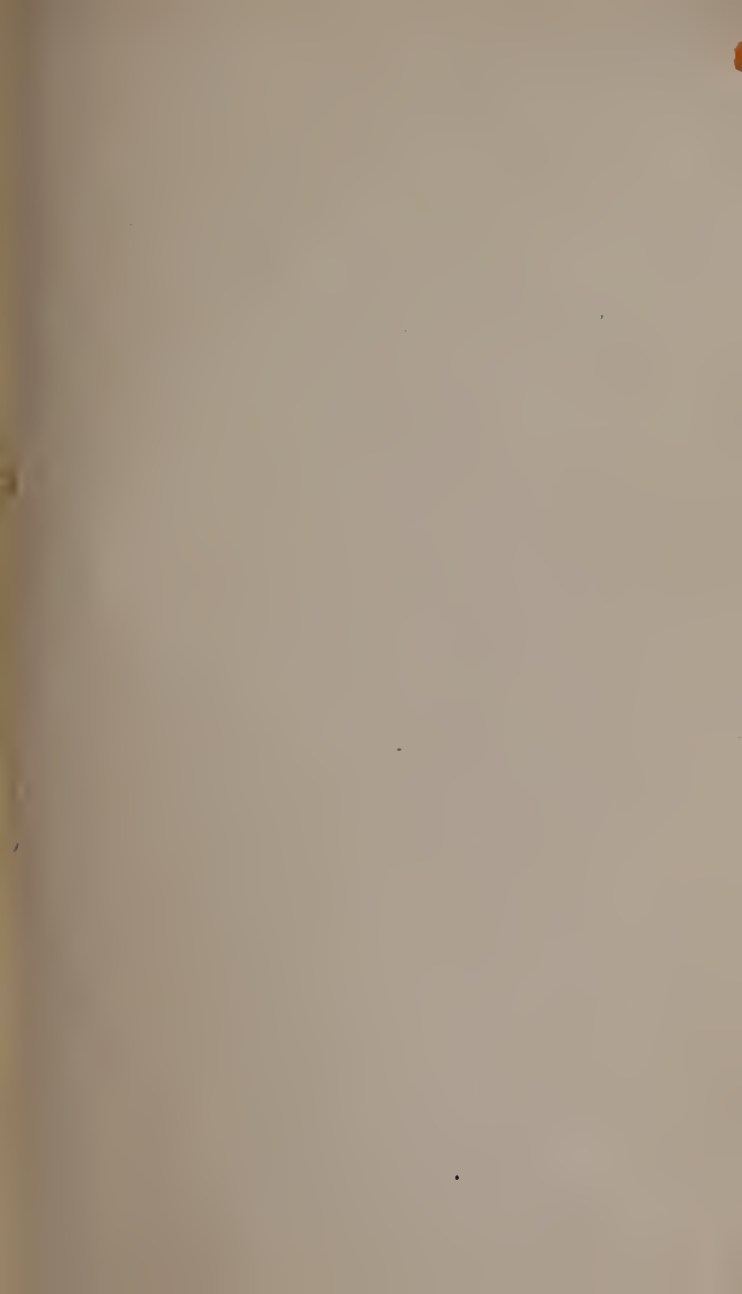
12. No candidate shall be finally appointed without presenting satisfactory credentials, nor without personal intercourse with the Board; and before the departure of any one a special meeting shall be held, for the purpose of commending her to God, the services being conducted by a clergyman.

13. This Society shall hold itself in readiness to respond to appeals from sister teachers and schools connected with other Protestant Boards and Societies, and to make grants in aid for them; also, for native teachers, and Bible women, and for school apparatus, as their funds may allow, after making a reserve fund equal to one year's amount for all the salaries to which the Society is pledged.

14. If any evangelical association, Sunday-school, sewing circle, or band, auxiliary or not, or any individual, shall wish to support a teacher, native Bible woman, or school, for a certain time, the Board shall make the necessary arrangements, and be the medium of transmitting their funds, the donors designating the person and field, and in the event of sending a teacher from America, they also assuming all responsibilities.

15. A friendly intercourse shall be maintained with sister societies, and a missionary concert of prayer shall be observed by the officers and members of the Society.

16. The "Missionary Link," published by this Society shall be limited to reports of the Society, to foreign correspondence concerning heathen women and schools, to remarks on female missionary labor and education, and to editorial remarks descriptive of the state of heathen women in different lands.





The following list of articles will be acceptable gifts to send to Missionary Stations, for the use of Schools, or for sale for the purpose of aiding the "Woman's Union Missionary Society." Any gifts of this kind sent to Miss S. D. DOREMUS, care of Doremus and Nixon, New York, will be duly forwarded to their destination.

- Infants' Dresses and Blankets.
- Children's Caps, Gloves, Socks and Cockades.
- Bags, embroidered in silk or beads.
- Shawls, knitted or crocheted.
- Boys' Coats of Jean, or good print.
- Gentlemen's Slippers and Socks.
- Dolls, prettily and fancifully dressed.
- Simple or elaborate Morning Caps.
- Pen-Knives, Pen-Wipers and Table-Mats.
- Merino dresses for children.
- Berlin Wool and Canvas.
- Copy-Books, Netting and Knitting Needles.
- Ladies' Collars.
- Colored Pocket Handkerchiefs.
- Black Silk Aprons.
- Brown Holland Pinafores.
- Remnants of Chintz, Silk, Jaconet, Mull, &c.
- Remnants of Ribbon of every variety.

The "WOMAN'S UNION MISSIONARY SOCIETY"
was Incorporated in New York, Feb. 1st, 1861.

EMBLEMS.

SEAL OF OFFICE.

An American Lady giving the Bible to a Heathen Woman,
and the Saviour addressing her.

ARMS OF THE SOCIETY.

The Cross, the Lamb, the Anchor, and Six Stars, quartered in
a Lozenge, and crowned with a Triumphal Wreath—indi-
cating Love, Meekness, Hope, and Union; the Stars rep-
resenting the Nationality of the Society and the number of
Denominations engaged in the Society—designed to be
used as a Seal by which all connected will recognize one
another.

FORM OF BEQUEST.

*I give and bequeath to the "WOMAN'S UNION MIS-
SIONARY SOCIETY OF AMERICA," incorporated in the
City of New York, February 1st, 1861, the sum of
to be applied to the Missionary
purposes of said Society.*